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Road Notes from Cilicia and North Syria.—By Mr. J.
RENWICK METHENY, the University of Pennsylvania, Philadelphia, Pa.

RETURNING to Asia Minor in January 1905, after an absence of several years,¹ I spent twenty-two months in travel through little known parts of Cilicia and North Syria, taking note of antiquities and making some copies of inscriptions. Of ten months in Cilicia, two were spent in Guzney. In North Syria over six months were given to Marash and the country around it, to Aintab and its vicinity a month, and to Alexandretta a month. The greater part of July 1906 was given to a ride through Mesopotamia. From the above-named places as centers, short trips were made in many directions, and several new routes were traversed. Through the kindness of the missionaries, and other friends in the above-named places, I was enabled to do much that otherwise could not have been done, and I acknowledge my indebtedness with thanks.

Mersina, the principal seaport of southeast Asia Minor, is built on the site of an older town. Hakmoun (Soli) is two hours west of Mersina, and Karadawar is an hour east of it. From Karadawar to Hakmoun, at frequent intervals along the seashore, are extensive ruins which are partly buried in sand, and do not seem to have attracted much notice.

Until maps can be made from actual surveys, those of Dr. Kiepert will remain the standard for travelers. In many instances we find places not mapped, and others so misnamed, or misplaced, or both, that the traveler has nothing on which to rely. Whole districts remain unvisited and uncharted up to the present time. In slightly traveled parts of the country the natives are suspicious of foreigners, and consequently give information which often proves false or misleading. Several names of places in the country north of Mersina are incorrectly given by Dr. Kiepert. I give the right names and then (in

[¹ The writer was born in Syria, where his parents and grandparents were missionaries. He has lived more than sixteen years in Cilicia, spending his winters in Mersina and his summers in Guzney.—Ed.]

parenthesis) the wrong names, as follows:—Kristian Koi (Giaour Koi), Yeni Koi (Mantash), Bulukli (Balukli), Arabler (Arabli), Ichme (Ishme). When it is considered that “Ishme” means “Work not,” and “Ichme” means “Drink not,” the thing becomes clear. The springs at Ichme are both hot and sulphurous, hence the correct name Ichme. The map submitted with this article was made by the writer, who claims for it only that it is less incorrect than any other map of this region.

Though the history of Namrun previous to the 11th century A. D. is obscure, there is no reason for doubting its antiquity. North of Namrun, near the Inje Boyunu, some extensive ruins are reported.

On the road from Mersina to Guzney are the following antiquities: North of Kristian Koi, to the left of the road, is a cemetery. Northwest of Arabler, in the valley below the road, is a chapel and monastery, and north of it are two rock-cut tombs in the side of a ridge. A fortified cave may be seen in the west side of the Mersina River gorge. Half way between Arabler and Doluk Dar is an ancient wall by the road-side, and near it Dr. von Luschan mentions part of a Hittite inscription. An hour from Arabler, on the upper road to Doluk Dar, are some very old ruins, found by my father over twenty years ago. Half way between Doluk Dar and Guzney are a Roman cemetery and pavement. On the Eachma road from Mersina to Guzney is a Roman bath at the Ichme hot springs.

Lower Guzney is half way up the valley on the west side. Precipitous mountains form the west and east walls to the valley, and from their bases the ground slopes to a little stream which falls over a precipice into the Karenlik valley. Guzney castle stands on a bold promontory on the east side of the valley. In 1895 I first heard of an inscription said to be below the castle. It was finally located for me by a mountaineer in April, 1905, being found on a rock near the west side of the Sheik Bagh road. In the east face of this rock is a panel which contains an Aramaic inscription of five lines, the initial letter being about two inches in height. The first copy which I made was sent to Prof. Lamberton of the University of Pennsylvania, but unfortunately it was not satisfactory. In the

spring of 1906 Dr. Badeer, of Mersina, helped me to take a wax impression of the inscription, from which I made better copies. Prof. J. A. Montgomery has been occupied in making a translation of this inscription from copy given him by Dr. M. Jastrow, Jr., of the University of Pennsylvania.

The shortest natural route to the Bulgar dagh region passes through the Guzney valley. This region would seem to merit a thorough search for antiquities, as it is little known outside of the main routes of travel.

Zenjirli (Shamal) is five days east of Mersina. In the Amanus mountains, westward, is a place called Yarpuz. Two hours east of Zenjirli are the village and mound of Albustan. Four days north of Albustan and Yarpuz are two places bearing the same names, and relatively the same positions. It is not improbable that the people of Shamal originally came from the vicinity of the two northern places, one of which was undoubtedly Hittite. About three hours south of Zenjirli is a lake heretofore not mapped. It is in the foothills of the Amanus, and can be seen only from the mountains above it.

In company with the late Mr. C. S. Sanders, of Aintab, I visited several places of interest in North Syria and Mesopotamia. Two hours north of Aintab is the village of Doluk-baba (Doliche), and near it is a large mound, the probable site of the old town. West of this village is a low hill in which are many rock-cut tombs, the majority of which seem to be Greek and Roman. The largest cave in the cemetery evidently was the crypt of a Syriac church. The tombs are commonly decorated with sculptured ornaments, and in a few of them are rude bas-reliefs of the former occupants. The doorway in most of the tombs was closed by a stone disc, which had a slot cut for it in one side of the entrance. Near the village mosque lies a Corinthian capital, and other fragments are scattered over the ground, in the vicinity of Doluk-baba.

Eight hours south of Aintab is Killis. The horse road to it runs near a Roman road, which can be traced part way from Alexandretta to a point three hours west of Elif.

The road from Killis to Huro-Peghamber (Cyrrhus)¹ crosses the Afrin river by a Roman bridge of one arch, and the Sabun

¹ Smith, *Diet. of Gr. and Rom. Geog.*, p. 737.

river by a splendid bridge of six arches, also Roman. The ruins of Cyrrhus are a few minutes west of the Subun river, which with one of its tributaries strengthened the defences of the town on the north and east. On the south a double wall extended from the river to the castle, which stands on a low hill and dominated the town on the west. The castle was repaired by Justinian, and in it the entire tenth legion had its quarters. Within the town walls are the ruins of several large structures. The theatre was built into the east side of the castle hill. From it a colonnade ran northward, ending near the ruins of a large building, north of which is a temple-close built of basalt. Two churches stood at the northeast of the temple-close. An aqueduct ran into the town from the north. Outside of the town, near the river, were the baths, and south of the castle is a nearly perfect tower, hexagonal in plan and having two stories. Except for the doorway to the north, the ground floor has blank walls. An inner stairway leads to the second stage. On the angles of the second stage are piers, with arches between them, which support a strong moulding. The roof resembles a truncated hexagonal pyramid, and is crowned by a sheaf. The tower now serves as the shrine of Huro Peghamber, a Moslem saint, after whom the place is named. Adjoining the tower is a courtyard, built for Moslem pilgrims, in the east wall of which is a Greek inscription. It is not improbable that this tower was the shrine of Athena Cyrrhastica.¹ Andronicus of Cyrrhus built the Tower of the Winds, at Athens.² Theodoret, Bishop of Cyrrhus, says in a letter that he built two bridges, colonnades, an aqueduct, and baths for the town.³

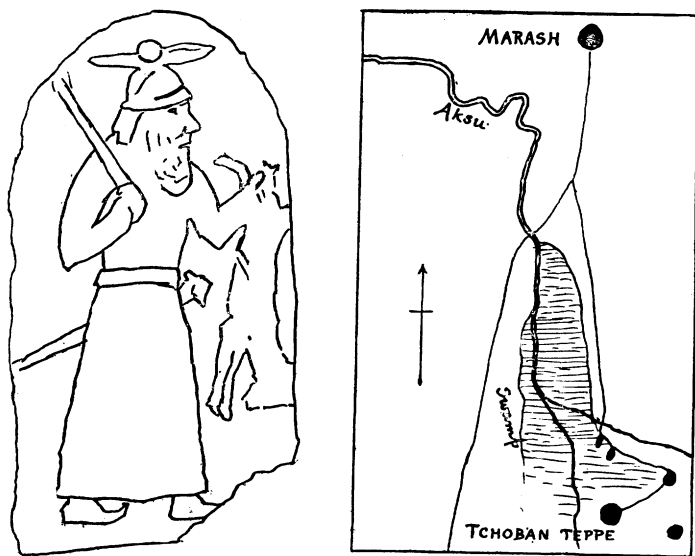
Fifteen hours east of Aintab is Birijik, on the east side of the Euphrates. In a lower gallery of the castle is a rude bas-relief representing two men who hold a triple crescent between them. An inscription, now destroyed, formerly occupied a panel beneath the relief, which seems to be Sassanian. Near the top of the castle I found a Greek inscription. In the town are some broken mosaics, representing three of the labors of Hercules, which were brought here from the village of Balkis,

¹ Smith's *Dictionary*, *ibid*.

² Smith's *Dict. of Gr. and Rom. Biog. and Myth.* s.v. "Andronicus."

³ Newman, J. H., *Trials of Theodoret*, p. 323, Ep. 81.

two hours northwest of Birijik. The hill of Balkis is surrounded by ruins. A coin of Zeugma from this place shows a high hill crowned by a shrine, within which is a statue. This representation is correct, for the actual hill remains, and a cella in its summit marks the probable site of the shrine. The statue also remains, though not *in situ*, its base being near the cella, while its head and armless body are far below on the hill-side. This statue represented Athena. South of the hill are several rock-cut tombs, and west of the hill is a gorge, in which



Outline of the Tchoban Teppe relief, and sketch-map of the region.

are several more, one of which has the bas-relief portraits, and the names, in Greek, of its former occupants.

There is reason to believe that Zeugma stood at Balkis, and not where it is commonly mapped; first, because the ferry is more practicable; and second, because of the extent of the ruins. A peculiar pier, to which a bridge of boats might have been fastened, is to be seen here.

Djibin is seven hours north of Balkis and three hours east of the Euphrates. The road from the east to Rûm-kale terminates at the village of Beli-sar (wrongly spelled Belasir), which

is connected with Rûm-kale by a ferry. Mr. Sanders noted that Beli-sar may be on the site of an older town, named after Belisarius, in memory of his campaign against the Persians, about 543 A. D.

Four hours north of Roum-kale is the village of Elif, where is a Roman monument or shrine. It is square in plan, and has two stages, the lower of which is a cella with a doorway to the east. A side elevation of the structure shows the second stage built on the wall of the second stage. In it is an arch supported by two small pilasters, each of which has a larger pilaster flanking it. Three mouldings ornament the building. The first is near the ground, and the second marks the floor level of the second stage. Beneath it is a frieze of fifty-one human heads, and in some of its interspaces are objects, apparently symbolic. The third moulding crowns the wall of the second stage. Beneath it, on the north wall, are two square panels, in each of which is a head of Medusa. Though the roof of this building is almost destroyed, we are able to form some idea of its appearance from a coin of Kommagene, which bears on its obverse a representation of the monument at Elif, with "Elif" written in Greek below it.

A Roman road, which probably joined the Germanicia-Samosata road, passes immediately north of the Elif monument. A Roman road from Doliche perhaps crossed this road and continued to Otacusum (Behesne).¹ One hour west of Elif, by the first mentioned road, is the village of Hassan Oghlu, where is a second monument. This resembles that of Elif in plan but differs in style, being Roman Corinthian. The door to the cella opens to the south, and on the wall near it are the Greek characters "ΑΥΤΟΚ." Above the first stage only the north arch is left. Near this monument are said to be several sarcophagi in a vault.

Northeast of Elif is a small monument near the village of Hissar. It differs from the first two in that the openings of the second stage are rectangular. It also has less ornament. The high roof is like a truncated square pyramid, concave in outline, and topped by a sheaf. This building is nearly per-

¹ For reference consult Kiepert, *Karte von Kleinasien*, D. IV Adana, and D. V Haleb; also Ramsay, *Historical Geog. of Asia Minor*, vol. iv, p. 267.

fect, as only one stone is lacking. The unit of measurement in these three buildings is the diameter of the large pilaster. In the vicinity are ruins of churches and monasteries, similar to those across the Euphrates north of Djibin. These remains perhaps mark the site of an unidentified town.

Four hours south of Behesne are the two villages of Suyutlu, and between them is a ruined monastery. The chapel and apse are fairly well preserved, the apse being seven-sided in plan and vaulted in seven planes, four of which have each a small arched window. The central plane has two windows, one above the other.

In the apse are two inscriptions, one in Syriac on the right wall, and the other in Greek on the left wall; they read eastward, and meet on the left jamb of the upper window. Above this window is a stone inscribed in Syriac. At each end of this stone is a vertical line of lettering, and between them is a circular line of lettering enclosing a cross. Near the chapel are two rock-cut tombs, in one of which is a Ganymede on the ceiling.

Marash stands in a wide, deep cut of Akher Dagħ, and extends downward to the plain. In the castle is a Hittite stele, and in the town are two other Hittite stones. The outskirts of the city, to the east and south, seem to have been sites of former towns. The Marash plain is T-shaped, and its stem extends south toward Giaour gul (or infidel lake), west of which is a smaller lake not hitherto mapped. In rainy weather the two lakes join. In this plain are about twelve mounds, one of the largest lying near the Fundejak road. Southeast of Marash is the upper Bazarjik plain. In it are about nine mounds, the largest of which (known as Eski Khan) seems to be especially worthy of investigation.

In June of 1906 I left Marash to look for the reliefs¹ designated on Dr. Kiepert's map as west of Tchoban Teppe. I tried to follow Dr. Puchstein's route, but concluded that either he followed it in exceptionally dry weather, or that his route was elsewhere, as an impassable swamp extends south from Altın Kopru for four hours.

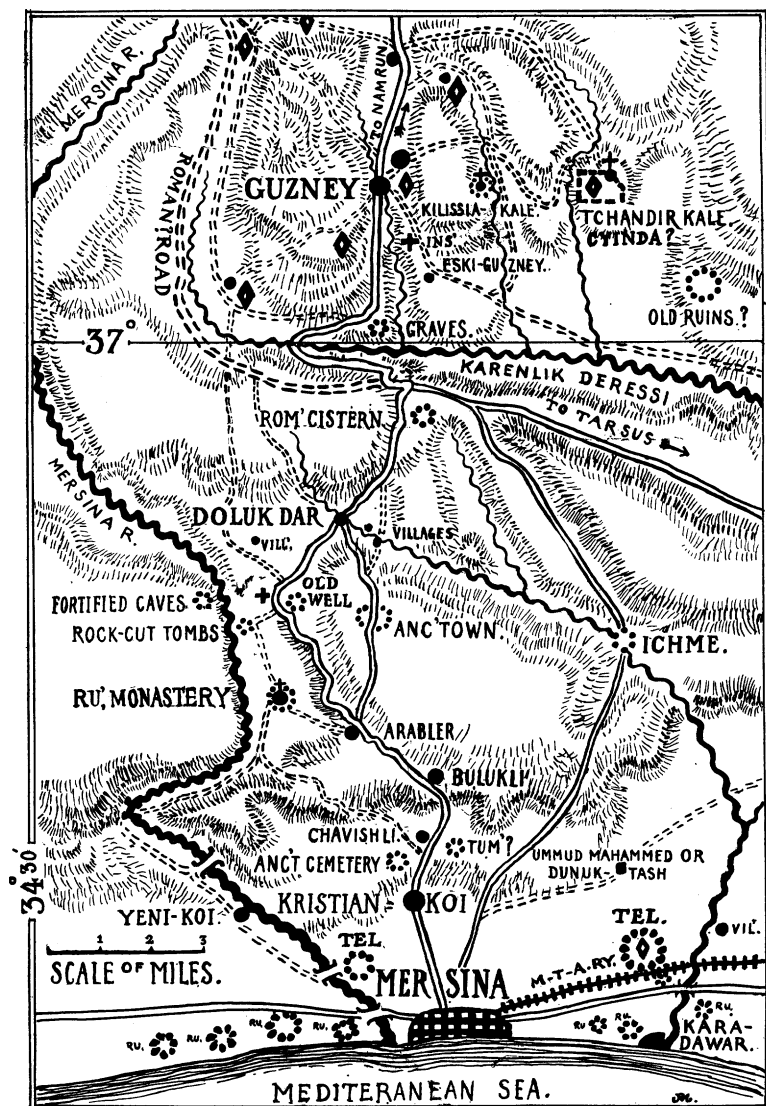
¹ No reliefs could be found in this place, though I spent four hours in a careful examination of it.

The only road going south from Marash to the lower Bazarjik plain runs past Karatash tepessi, and thence skirts the east side of the plain to the Koyumji ford of the Ak Su, whence one enters the lower Bazarjik plain. Owing to the dangerous bogs, travelers should not try to cross this plain without a guide.

In the lower Bazarjik plain are several mounds, the two largest of which are those at Fan-fas village and at Kara Huyuk village south of Fan-fas. Southeast of Fan-fas is a low mound surrounded by swamp. East of this mound, at the foot of Tchoban Téppe, near the mill, is a relief on a black stone about forty-six inches long by twenty-two inches broad, and about twelve inches thick. The stone lies face upward and has a semi-circular top; its lower right-hand corner, including part of the left foot of the figure, is lacking. The right side of the figure is turned up to the spectator, and represents a king (or god?) who is about to slay a lamb which he holds in his left hand. In his right hand is a sword. A scabbard on his left side hangs from a belt which girds the waist. He is clad in a long, plain robe. The right shoe has the toe turned up. Another relief somewhat similar is reported to be in the neighborhood.

The placing of the mounds in these plains of Marash and Bazarjik seems to have been carefully considered, as all natural routes into them are guarded by mounds. In some cases one or more mounds stand at the foot of a pass. For instance, take Marash itself, where are two mounds and a castle, and the mound at Tekerek, which guarded the roads to the north of the Marash plain. In the plains proper, the sites which seem to be most important are wholly or in part surrounded by artificial swamps, as can be clearly seen at Eski-Khan and Fan-fas.

I wish to thank Dr. von Luschan of Berlin, and Pastor E. Lohman of Freienwalde a-Oder, who have kindly translated several inscriptions which I found, and which I expect to publish later.



REGION OF MERSINA AND GUZNEY.